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W. M. LOYD GARRISON, EDITOR.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

J. B. YERRINGTON & SON, PRINTERS.

## VOL. IX. NO. 44.

BOSTON, MASS., FRIDAY, NOVEMBER 2, 1849.

WHOLE NO. 982

### Refuge of Oppression.

From the Philadelphia Evening Bulletin.

#### PATROLS.

Mr. EDITOR:—From the medium of the Creole, to call the attention of our Honorable Police Court to the subject of patrols in the country. At this time, when there is such alarming agitation on the slave question—every prudent measure that will contribute to our internal quiet should be adopted. That an efficient system of patrols will do this, I imagine few will question.

On the generally conceded fact of exclusive jurisdiction by the Police Court over this question—under the constitutional term of "County Police," I purpose a remark upon the necessity of some action on the subject.

The fearful agitation now threatening the Union on the slave question, should be sufficient cause for the utmost vigilance on our part. Add to this the more alarming fact of the growing insubordination among the slaves in the South, and it appears to me as criminal in us to neglect any—even the least—measure of security.

I am aware that there are some who oppose any system of patrols, on the ground that it is the duty of every man to patrol his own premises; and in a community of large plantations, this plan may do, for there the owners are under the two-fold obligation of securing their slaves and of preventing them from running away.

It is said you are honest, but an honest man would deprive his fellow man of his liberty. It is said you are brave, but the brave man would not hold in bondage his fellow man.

We quote this document, not to prejudge our fellow-citizens against the anti-slavery movement, but to protest, in the name of our common nature, against such execrable language. We do not intend now to discuss the right or wrong of abolition societies.

We know many excellent men who are their opponents, and we know others, equally as exalted, who are their friends; and of these last, there are many who, while in favor of such societies as moral agents, are hostile to them when they assume a political bearing.

But so far as we know, no advocate of either party, those who are really influential are opposed to the use of such intemperate language as the above.

Abuse is not argument. Fool words never yet converted an opponent. Even to this day, the scurrilous terms uttered by Luther in his controversies are remembered as the only scandal on an otherwise holy work. For any body of men, therefore, to address the first officer of the nation—the representative of the people and the republic—in language like the above, is as impolitic as it is insulting.

The Anti-Slavery cause had its origin, if we understand it, in the humane spirit of Christianity. The great doctrine of the New Testament, that all men, of whatever race or lineage, are brothers of one blood, is constantly appealed to, by the friends of these societies, in support of their measures. Yet here we see one of the prominent leaders of the Anti-Slavery cause acting in a manner utterly opposed, in other respects, to the spirit of Christ. Our Saviour bids his disciples, if men reviled them, to revile not again. Little did he suppose that his followers, that men professing to be actuated by his spirit, would ever become revilers! Yet what else but reviling is the language of this address?

Even influential advocates of the efficacy of Colonization admit that it is the greatest moral reform ever brought about. Yet that reform was conducted in a mock, and delating, and conciliatory spirit, far different from the delating, arrogant, and insulting tone with which some abolitionists endeavor to make converts. Let the sincere friends of emancipation take a lesson from the conduct of the great reformer of Nazareth. Let them be irresistible in argument, but loving and mild in manner. Let them address the slaveholder as an erring brother, rather than as a mortal foe, beyond the pale of sympathy and pardon alike. If they will do this, their success will have twice the success that it ever can have, while violence of denunciation, and the use of opprobrious epithets characterize it, as too often now.

From the Pennsylvania Journal.

**A SPEECH—WM. LLOYD GARRISON.**

On Sunday afternoon, at 3 o'clock, according to previous announcement, Mr. W. L. Garrison delivered a address at Franklin Hall, in Sixth street. The tenor of the speech caused many persons to expect that the harangue would be a *revolution*, one wherein the audience would be *revolutionized* by religious people, including (it be not well to say so) a proportion of the colored population? Many of the dark complexioned belles and dandies inserted themselves, with gross liberality of feeling, among the whites, until the audience was, in stocking weavers' phrase, "grey mixed." Mr. G., the orator, appeared on the stand, a little after the time specified. He is a man rather advanced in years, with a dry, cold expression of countenance, and a bald head, which makes his forehead appear to be higher than it is. From the shining appearance of the fore part of his cranium, we should have taken him to be a polished man; but whatever might be promised by the exterior brilliancy of his head piece, we cannot aver that any thing particularly flashy or dazzling came from the inside.

Mr. G. commenced his discourse by avowing himself a abolitionist, and abolitionism was, indeed, the ruling sentiment of the assembly; although he presumed that he did not appear, on this occasion, as an abolitionist. We have no faint to find with the sentiments on this subject: it is a subject open for discussion, and one in the discussion of which we can see no impropriety, at least in the meridian of Philadelphia. But some sentiments introduced by Mr. G. into his speech, were of a nature that must have shocked and insulted nine-tenths of his auditors, who came to the Hall with the expectation of hearing a religious discourse; at least, a discourse not tainted with profanity and blasphemy. We are convinced that the abolitionists who crowded the room, and the colored people themselves, who had ever been taught to venerate the tenets of Christianity, had ever been shocked and insulted by many of Mr. G.'s remarks.

His grand starting point was, that there is no true religion in the world. This assertion by Mr. G. we consider not equivalent to that of the pious who should declare that there is no money in the world, because his own pockets are empty. The different religious sects were composed of fanatics or hypocrites. He had been a member of religion himself, at one time, and could speak knowledgeably of the project. Mr. G.'s experience might be that the professor of religion was a fanatic or hypocrite; but it was very bad logic to make a general deduction from a particular instance. He said he believed that no one could be saved out of the pale of his own church. This shows that Mr. G. was a fanatic, and proves moreover that there is but one step between fanaticism and infidelity. Mr. G. was a Baptist, and believed that none but Baptists could be saved. No Baptist of common sense ever believed any thing of the kind. If Mr. G. as a Baptist, had not common sense, can be expected to have any as an infidel?

The greater part of his speech was made up of attempts to ridicule the ordinances of Christianity, especially the ordinance of Baptism, in which the orator professed to have once been devoutly believe. He repeated many of the stale sneers and dry jokes which have been in circulation during deistical writers since the time of Voltaire. He declared that there was no possible consequence whatever he believed, if his actions were right; whereas any blanchard should know that every rational man acts from his belief—that action is but the ultimatum of thought or belief, and that if the motive be erroneous, the action must be wrong.

Many of the audience, and myself among the number, left the room before the discourse was completed, and many more, we think, would have gone, had not the crowd about the door made egress difficult.

W.



### NO UNION WITH SLAVEHOLDERS!

THE U. S. CONSTITUTION 'A COVENANT WITH DEATH  
AND AN AGREEMENT WITH HELL.'

"Yes! it cannot be denied—the slaveholding lords of the South prescribed, as a condition of their association with the Union, special provisions to secure the perpetuity of their dominion over their slaves. The first was the immunity, for twenty years, of preserving the African slave trade; the second was the stipulation to surrender fugitive slaves—an engagement positively prohibited by the laws of God, delivered from Sinai; and thirdly, the exaction, fatal to the principles of popular representation, of a representation for slaves—in articles of merchandise, under the name of slaves, to be sent to the Slave States, and a representation upon the government of the nation is to establish an artificial majority in the slave representation over that of the free people, in the American Congress, and hereby to make the PRESERVATION, PROPAGATION AND PERPETUATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT!"—JOHN QUINCY ADAMS.

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ly, roughly, or vulgarly, but with sincerity, and from the heart. Do not let the pro-slavery man's want of humanity induce you to meet him as though you would tread him under your feet, but meet him honestly, not with a frown, but still throwing into your voice that sort of energy which honest John Bull knows pretty well how to use when his purpose is once formed, and his resolution fully taken.

I beg pardon for having come in so late, and also for having occupied any portion of your time at this hour. (Cries of "No, no.") Whatever may be the case with others, for one thank our friend Brown for coming here, and those friends of his who have assisted in getting up this meeting; and I hope we shall be the means of giving him a lift in Store street, and that by and by we shall give another lift to Mr. Pennington, a black man, who is also a fugitive slave, and who once put the late Bishop of Norwich into a most perfect fix. I will tell you how. A very excellent, good man, by the by, was that deceased Bishop, as I can testify; I wish that all Bishops were like him. (Hear, hear.) The Rev. Mr. Brock, in compliance with the expression of feeling, then came forward and said:—Mr. Chairman, I came into the meeting at this late hour, on purpose to apologize for not having been here before, but I thought it better to be here later than never. (Cheers.) I wrote a letter to my friend Brown, which I hope satisfied him as to my absence; but I felt that as my name had been publicly announced, you would think, by hook or by crook, that George Washington, Mr. Thompson told you, lived and died a slaveholder, and yet Mr. Thompson described that man as next in perfection to that name which should scarcely ever be named in a public assembly. But what did George Washington do, the last time that he signed his name? Why, Mr. Thompson, in your admiration of his country, that is a truth. Well, then, George Washington, like his master, was a slave to the Constitution of Independence, by which all men were declared free and equal, and the product of the sale of these immortal beings was put into the treasury of the United States. That is one specimen among many of the working of the "domestic institution of America." (Cheers.) It dooms me, for example, to be a slave as soon as I shall touch any part of the United States. (Hear, hear.) The case was carried by the owners of the slaves to the Supreme Court at Washington, and the twelve Judges, (worthy of the days of the immortal Marshall,) decreed that slaves from foreign countries, when they touch our land of America, are free. Now, gentlemen, that is a truth. And when the winds of heaven drove it on the shores of Connecticut, and when those slaves (by name, but by no man's right) landed on the Connecticut coast, they were free. (Hear, hear.) The case was carried by the owners of the slaves to the Supreme Court at Washington, and the twelve Judges, (worthy of the days of the immortal Marshall,) decreed that slaves from foreign countries, when they touch our land of America, are free. Now, gentlemen, that is a truth. And when the winds of heaven drove it on the shores of Connecticut, and when those slaves (by name, but by no man's right) landed on the Connecticut coast, they were free. (Hear, hear.) 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## WHOLE NO. 982.

## THE LIBERATOR.

## REPRESENTATIVE REFORM MOVEMENT IN ENGLAND.

FROM A LONDON CORRESPONDENT.

LONDON, Oct. 8, 1849.

MY DEAR GARRISON:

While you are pursuing your protracted warfare with slavery in the United States, I am humbly laboring with others to obtain for the unenfranchised masses in England the political rights and electoral power which have so long been withheld from them by the selfish aristocracy of the country, aided by the indifference and fears of the moneyed and middle classes of society.

My sympathy and efforts in the cause of the people here do not prevent me from taking a deep interest in the progress of the anti-slavery agitation in America—this you well know; neither, I am sure, are you an unconcerned spectator of events on this side the Atlantic. Accept my congratulations on the present position of your great question, and be encouraged in your exertions by the cheering information I am able to communicate respecting the prospects which present themselves, of an essential triumph in England over the monopolists of political influence, and the power of those few titled families who have hitherto divided amongst themselves all the good things in divided amongst themselves all the good things in

the general election of 1847 made little alteration in the constitution of the House of Commons; but the events which occurred during that election shed much light upon the state of feeling amongst the electors, and demonstrated the existence of a deep-rooted minority determining in the minds of a formidable minority in almost every Borough constituency, to send, if possible, to Parliament, men of sound political principles, of independent minds, and a favor of sweeping and radical measures of Ecclesiastical, Parliamentary, Colonial and Financial Reform. In a very few instances men of so called extreme opinions were elected, for example, the case of your friend, Mr. Brown. I take, for example, the case of your friend, Mr. Thompson. He entered a Borough containing 20,000 registered electors; a Borough looked upon as the patrimony of the Whigs; a Borough previously sending placemen to Parliament; a Borough for six years before July, 1847, represented by the Surveyor General of the Ordnance, commanding and overriding the entire Town and other Government influence in the place,) a member of the Charles James Fox family, and, moreover, the son-in-law of King William IV.—and by an ex-Secretary of the Board of Control, a most steady supporter of the Whig ministry. Your friend avowed himself the advocate of universal suffrage—the entire separation of Church and State—of the exclusion of Bishops from the House of Lords—of self-government in the colonies—or the overthrow of the East India Company's rule—and of the abolition of standing armies in times of peace; and he was returned by the largest majority ever recorded in the annals of electioneering contests! Mr. Cobden was returned for the West Riding of Yorkshire. Mr. Sturge nearly won Leeds. Mr. Miall, the able editor of the Nonconformist, all but beat the Chancellor of the Exchequer at Halifax. Mr. Parry all but beat the Marquis of Douro (the eldest son of the Duke of Wellington) at Norwich, and the Prime Minister, though aided by his position, and by the exhaustless resources of the house of Rothschild, (most freely employed on the occasion,) was in imminent danger of being ignominiously driven from the city of London.

These were instructive revelations, and to me, at least, indicated that the time was fully come for the agitation of a measure of thorough Parliamentary reform, based on universal suffrage. Such an agitation would probably have begun in the early part of 1848; but advantage was taken of the French revolution of February, and of the indiscreet and impotent efforts of a few of the Chartist's about the same time. A mercenary and subservient press came to the aid of a corrupt House of Commons and a tyrannical ministry, and the cry of 'Rebellion' in England, and 'Treason' in Ireland, drowned the faintly uttered demand for justice to the whole people. The first session of the new Parliament produced nothing but acts worse than any ever brought forward by Sidmouth and Castlehough; while the struggle for freedom out of doors ended in the banishment, as felons, to penal colonies, of those who had suffered themselves to be duped by the miscreant spies hired by the Government, or with more zeal than prudence, had sought by menace and violence to achieve their patriotic designs.

The beginning of the year 1849 beheld the country on both sides of the channel in a state of tranquility, and the middle classes partially recovered from their silly apprehensions of a civil war. This state of things was taken advantage of by a few men in London, headed by Sir Joshua Walmsley, the member for Bolton in Lancashire, and a society was formed for prosecuting the work of Parliamentary and Financial Reform. I attended the preliminary meeting, held at the London Tavern; and though in favor of universal suffrage, irrespective of a rate-paying qualification, felt that I ought not to hesitate to join a movement for the following objects:

1. Such an extension of the franchise as will give to every male occupier of a tenement, or any portion of a tenement, for which he shall be rated, or shall have claimed to be rated, to the relief of the poor, the right to be registered as an elector.

2. The adoption of the system of voting by ballot. 3. The limitation of the duration of Parliament to three years.

4. Such a change in the arrangement of the electoral districts as shall produce a more equal apportionment of representatives to constituents.

5. The abolition of the property qualification for members of Parliament.

A number of district meetings were soon after held in the metropolis, all of which were characterized by the most perfect unanimity. The leaders of the Chartist body readily gave in their adhesion, and they were followed by the working classes generally. In August an aggregate meeting was held in Drury Lane Theatre, at which it was resolved to change the name of the Society from 'Metropolitan' to 'National,' and to employ such agencies as would be calculated to unite reformers throughout the kingdom in a grand peaceful struggle for the regeneration of the representative system.

The last week has seen the first attempt made to extend the movement to the provinces. The ancient city of Norwich has been the scene of the earliest demonstration beyond the suburbs of the English capital. Nothing could have been finer. Let me inform you that all I am about to describe was a spontaneous response to a general invitation to a union with the reformers of London.

Norwich for many years sent liberal members to the House of Commons. For a long time, one of the representatives of the city was WILLIAM SMITH, the acknowledged organ of the Dissenters of England, and the friend and coadjutor of Wilberforce and Clarkson. On the death of Mr. Smith, the Tories commenced a system of wholesale corruption; and by demoralizing the electors, obtained the return of Tory members. At the last election, a gallant stand was made against bribery and intimidation by John Humphreys Parry, a young and rising barrister, whom you will recollect as one of your warmest supporters, and the friend of William Lovett and William Howitt. A coalition between the friends of the Marquess of Douro (the Tory) and Mr. Peto (the Whig) prevented the success of Mr. Parry; but to his own astonishment, he polled 1700 votes, and lost by only 150. This showed that Norwich contained, even under the present system, a large amount of the right sort of political system.

The persons specially invited by the reformers of Norwich to visit their city were, JOSIAH HUMPHREYS,

veteran economist; SIR JOSEPH WOLMSTON, the President of the National Association; GEORGE THOMPSON, the popular member for the Tower Hamlets; and J. H. PARRY, their favorite candidate at the last election. In addition to these gentlemen, FEAROUS O'CONNOR volunteered to attend and address the working classes on the necessity of reconciliation and union. On the arrival of the gentlemen I have named at the Norwich railway station, they found a carriage and four horses, with postillions in gay livery, in waiting, and a large crowd of persons assembled to escort them to their hotel. Their reception was most enthusiastic. Two carriages, containing the leading radicals of the city, followed that which held the deputation, and in the midst of acclamations, the cortège proceeded to the Royal Hotel, the Market place, where a banquet had been prepared. The following had been dispatched by a special reporter to the 'Daily News,' before the arrival of Mr. Hume and his colleagues:

NORWICH, WEDNESDAY AFTERNOON.  
The council of the National Parliamentary and Financial Reform Association must have been political magicians, from their selection of Norwich for the first provincial demonstration of the National Reform movement. Here all the hitherto conflicting political elements of progress seem fused into a harmonious unity, producing a sort of conservative radicalism that must afford high gratification to the men who originated the great experiment of endeavoring to bind in a common bond of union the great industrial and financial of the British community. The meeting of this evening will be no small fact.

'Peace to the Nation, Plenty to the Laborer.' 'Moderation with Firmness.'

'All we seek, and all we feel,  
Is England's glory, Britain's weal.'

'Liberty and Public Order.'

'May every Industrious Man find well paid Employment.'

'Justice and Humanity.'

'Prosperity to Agriculture, Commerce and Manufactures.'

The best speeches, in my opinion, were made at the breakfast table, but they have only been very briefly reported. At the conclusion of the proceedings, I took a stroll over the city, and a walk through the aisles and cloisters of the Cathedral. In a few hours after, I was on my way to London, in company with Mr. Parry, comforted by the thought that the time was fast approaching when the enemies of popular rights must set their house in order.

George Thompson has signified his intention to devote himself during the present and three following months—that is to say, until the period for the re-assembling of Parliament—to the work of active agitation in the great national cause. This week he attends two meetings in London. Next week, he proceeds to hold meetings in Wrexham and Denbigh, in Wales; at Newcastle and Sunderland, in the county of Durham; and at Aberdeen, Falkirk and other places in Scotland.

I regret to say, that neither the leaders in the late Anti-Corn Law movement, nor the present Financial Reform movement, have rendered any assistance to the struggle for the enfranchisement of the people. Perhaps I am scarcely sincere when I say *I regret* this, because I have a strong conviction that we shall be able to rouse a feeling amongst the middle and operative classes sufficiently powerful to carry our point, independent of particular men and the prestige of their names; and I am always thankful when I witness any new development of moral strength in a good cause. You will not be surprised, however, before Christmas you should see some fresh and more eminent names amongst us. Shall our campaign, which we intend to prosecute most vigorously, be a successful one, and promise an eventual triumph, we shall not need patrons and condutors.

It is intended to hold a meeting of delegates from all parts of the kingdom about January, and at that meeting to lay down a plan for raising a fund of £50,000 to carry on the war. We do not expect contributions of £1000, and £500, from merchant princes and wealthy mill-owners, (as was the case during the Free Trade agitation;) but we do expect that the disenchanted millions, and the thousands among the electors who sympathize with them, and those who look to representative reform as the means of carrying the questions in which they are peculiarly interested, will come forward with small contributions, and collectively furnish, in ample abundance, the sinews of this war.

It is not improbable that the Whigs will try to take the wind out of our sails, by bringing forward, during the ensuing session, some measure for the extension of the suffrage. Let them do so. The men who have joined the present movement are pledged to go at least the length of those reforms which I have specified in the former part of my letter, and I do not think that they will abandon their pledges. One good effect must follow from this agitation. While it is going on, there will be a searching exposure of the manifold and rank abuses in all the departments of the State, and this exposure, if it do not lead to a very speedy change in the Constitution of the House of Commons, will necessitate a better practical administration of public affairs.

I will keep you informed respecting the progress of this movement, and leave it to your discretion entirely to put my communiques into the Liberator, or throw them, after perusal, into your waste-paper basket.

I remain, yours truly,

HERE YOU HAVE A BIRD'S-EYE VIEW OF THE EXISTING STATE OF OUR ELECTORAL SYSTEM IN ENGLAND, AND WILL AGREE THAT THERE IS AMPLE CAUSE FOR THE PRESENT MOVEMENT. IT IS QUITE CHIMERIC TO HOPE FOR ANY MEASURES OF REAL REFORM FROM A HOUSE OF COMMONS ELECTED UNDER SUCH A SYSTEM.

G. THOMPSON WAS KEPT IN RESERVE, TO BE THE LAST SPEAKER; BUT HE WAS CALLED UP AT A LATE HOUR, SAID HE SHOULD NOT, ON THAT OCCASION, STATE HIS OPINIONS AT ANY LENGTH. YOU WILL FIND HIS OBSERVATIONS, THEREFORE, VERY BRIEF. THOUGH THE MEETING WAS A PERFECTLY FREE ONE, AND COMPRISED ABOUT 5000 PERSONS, THERE WAS NOT A DISSENTIENT VOICE NOR AN OPPOSING VOTE. THIS, IN NORWICH, IS A SIGNIFICANT SIGN OF THE TIMES. THERE WERE UPON THE PLATFORM TWENTY-FIVE MEMBERS OF THE CITY CORPORATION, INCLUDING SEVEN MAGISTRATES.

ON THE 19TH OF AUGUST, I LEFT DUBLIN, IN COMPANY WITH R. D. WEBB, FOR PARIS, TO ATTEND THE PEACE CONGRESS. SO MUCH HAS BEEN SAID AND WRITTEN ABOUT THE CONGRESS, THAT I SUPPOSE ANYTHING FROM ME, AT THIS LATE HOUR, WOULD BE CONSIDERED STALE, TO SAY THE LEAST; BUT I WILL, HOWEVER, VENTURE TO MENTION A CIRCUMSTANCE OR TWO, THAT MAY NOT HAVE REACHED YOU THROUGH ANY OTHER CHANNEL. AS YOU ARE, THE CONGRESS MET ON WEDNESDAY, THE 23D, AT 12 O'CLOCK, AND STRANGE TO SAY, AMONG THE FIRST THAT I SAW ENTERING THE HALL, WERE THREE SLAVEHOLDERS, WHO CAME OVER IN THE SAME STEAMER WITH ME, ONE OF WHOM WAS JUDGE CAINE; BUT WHETHER THEY WERE MEMBERS OF THE CONGRESS OR NOT, I AM UNABLE TO SAY. AT ANY RATE, THEY WERE SUPPLIED WITH THE SAME CARD OF ADMISSION AS MEMBERS WERE. HOWEVER, THEY DID NOT SHOW ANY SYMPTOMS OF COLORPHOBIA SO NATURAL TO THE AMERICAN RACE. A CIRCUMSTANCE OCCURRED AT THE CLOSE OF THE FIRST SESSION, WHICH SHOWS HOW EASILY AMERICANS CAN LAUGH AWAY THEIR PREJUDICES WHEN THEY REACH THIS COUNTRY. WHILE I WAS IN CONVERSATION WITH RICHARD COBDEN, ESQ., MEMBER OF THE BRITISH PARLIAMENT, AND VICTOR HUGO, THE PRESIDENT OF THE CONGRESS, I OBSERVED A MAN STANDING NEAR US, WHOM I RECOGNIZED AS ONE OF THE PASSENGERS IN THE SAME STEAMER WITH ME FROM AMERICA, AND WHO DURING THE VOYAGE WAS NOT AT ALL BACKWARD IN EXPRESSING HIS BELIEF IN THE INTEGRITY OF THE 'NIGGERS,' AND WHO WOULD LAUGH SO EASILY AS I DO AT THE WORD 'SLAVE.'

SEVERAL OF OUR MUSICAL FRIENDS, BY THEIR KIND ASSISTANCE, CONTRIBUTED VERY LARGELY TO THE FESTIVITY OF THE OCCASION, AND OTHER FRIENDS ASSISTED IN THE ARRANGEMENTS AND FITTING UP OF THE HALL. TO ALL THESE WE WOULD RETURN OUR GRATEFUL ACKNOWLEDGMENTS, AND WE WOULD PARTICULARLY EXPRESS OUR SENSE OF THE KINDNESS OF THE ENGINE COMPANY IN GRANTING US THE USE OF THEIR HALL FOR SO LONG A PERIOD. THE DONATIONS OF OIL, COAL, ETC., WERE A MATERIAL ASSISTANCE, DIMINISHING VERY MUCH THE NECESSARY EXPENSES. WE WOULD LIKELY EXPRESS OUR THANKS TO THE COMMITTEE WHO GRANTED US THE USE OF THE CHURCH.

IN FINE, FOR EVERY TOKEN OF ASSISTANCE OR SYMPATHY, THE MEMBERS OF OUR SOCIETY WOULD EXPRESS THEIR GRATITUDE, AS THOUGH A FAIR SHARE OF THE SERVICES RENDERED BY OUR COUNTRY FRIENDS LET EACH OF THEM MAKE AT LEAST AN EXERTION EQUAL TO THOSE OF LAST YEAR, AND AS MUCH GREATER AS CIRCUMSTANCES MAY PERMIT.

WE WOULD SUGGEST TO FEMALE ANTI-SLAVERY SOCIETIES, SEWING CIRCLES, AND THE FRIENDS GENERALLY, THAT OUR SUPPLY OF USEFUL ARTICLES FOR THE BAZAAR, IN GENERAL, HARDLY EQUALS THE DEMAND. ARTICLES OF TASTE AND ORNAMENT ARE PROFUSELY FURNISHED BY OUR FOREIGN FRIENDS, BUT IN REGARD TO VARIOUS USEFUL ARTICLES WHICH COULD EASILY BE FURNISHED, WE HAVE FOUND A DEFICIENCY.

THE FOLLOWING ARE VERY DESIRABLE:—GENTLEMEN'S AND CHILDREN'S KNIT STOCKINGS, MITTENS AND WOOLEN GLOVES, GENTLEMEN'S COLLARS, IN ANTS' CLOTHING CAREFULLY MADE. ANY AND EVERY CONTRIBUTION WILL BE THANKFULLY RECEIVED, BUT WE HAVE THOUGHT IT BEST TO MAKE THE ABOVE SUGGESTION FOR THE BENEFIT OF SUCH AS, DESIRING TO ADD TO THEM, ARE YET HARDLY AWARE OF THE BEST WAY.

SEVERAL OF OUR COMMITTEE ARE NOW RESIDENT IN PARIS, AND WILL BE MOST HAPPY TO EXECUTE ANY COMMISSION IN ADVANCE OF THE BAZAAR. MONEY CONTRIBUTED FOR THIS PURPOSE SHOULD BE FORWARDED TO A. W. WESTON, WEYMOUTH, AND SHOULD BE SENT IMMEDIATELY, THAT THE ARTICLES MAY BE IN SEASON FOR THE PARIS BOX.

IN BEHALF OF THE COMMITTEE,

## NATIONAL ANTI-SLAVERY BAZAAR.

AS WE ARE APPROACHING THE PERIOD SET APART TO THE LABORS AND RESPONSIBILITIES OF ANOTHER FANCY HALL BAZAAR, IT BECOMES INCUMBENT UPON US TO COMMUNICATE WITH THOSE FRIENDS TO WHOM SO MUCH OF OUR PREVIOUS SUCCESS HAS BEEN OWING, AND ON WHOM WE HAVE HITHERTO RELIED WITH A CONFIDENCE THAT HAS NEVER BEEN MISPLACED.

WE DO NOT DWELL ON THE CLAIMS OF THE CAUSE, OR ON THE IMPORTANCE OF THE BAZAAR AS AN INSTRUMENTALITY IN CARRYING IT FORWARD, KNOWING THAT THE CONVICTIONS OF THOSE WHOM WE ADDRESS ARE IDENTICAL WITH OUR OWN.

RELYING ON THIS KNOWLEDGE, WE SAY, AS THE MOST EFFICIENT HELP THAT CAN BE RENDERED US, THAT THE SAME FRIENDS WHO TOOK CHARGE LAST YEAR OF THE DECORATIONS OF FANCY HALL, WOULD ALLOW US TO DEPEND ON THEIR SERVICES FOR THE COMING OCCASION; AND THAT THE SAME FRIENDS WHO PROVIDED SO LIBERALLY THE MATERIALS FOR DECORATION, WOULD ALLOW US ONCE AGAIN TO TRUST TO THEIR KINDNESS FOR THE NECESSARY SUPPLY. THEY BEST KNOW THE KIND AND QUANTITY OF EVERGREENS THAT IS REQUIRED, AND WILL, BY COMPLYING WITH THIS REQUEST OF THE COMMITTEE, SAVE THEM MUCH CARE AND PLENTY.

THE SAME ARRANGEMENTS AS HERETOFORE REGARDING THE REFRESHMENT TABLE AND REFRESHMENT ROOM WILL DEMAND THE HELP WHICH HAS ALWAYS BEEN SO LIBERALLY RENDERED BY OUR COUNTRY FRIENDS. LET EACH OF THEM MAKE AT LEAST AN EXERTION EQUAL TO THOSE OF LAST YEAR, AND AS MUCH GREATER AS CIRCUMSTANCES MAY PERMIT.

WE WOULD SUGGEST TO FEMALE ANTI-SLAVERY SOCIETIES, SEWING CIRCLES, AND THE FRIENDS GENERALLY, THAT OUR SUPPLY OF USEFUL ARTICLES FOR THE BAZAAR, IN GENERAL, HARDLY EQUALS THE DEMAND. ARTICLES OF TASTE AND ORNAMENT ARE PROFUSELY FURNISHED BY OUR FOREIGN FRIENDS, BUT IN REGARD TO VARIOUS USEFUL ARTICLES WHICH COULD EASILY BE FURNISHED, WE HAVE FOUND A DEFICIENCY.

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IN BEHALF OF THE COMMITTEE,

A. W. WESTON.

## NON-RESISTANCE MEETING.

THE ANNUAL MEETING OF THE NEW ENGLAND NON-RESISTANCE SOCIETY WILL BE HELD IN BOSTON, ON SATURDAY, NOV. 17TH, COMMENCING AT 10 O'CLOCK, A.M., AND WILL CONTINUE THROUGH THE FOLLOWING SUNDAY, DAY AND EVENING. TO IT ARE SPECIALLY INVITED, WHO BELIEVE IT TO BE THE IMMEDIATE DUTY OF MANKIND TO 'BEAT THEIR SWORDS INTO PLOWSHARES, AND THEIR PLOWS INTO PRUNING-HOOKS, AND TO LEARN WAR NO MORE'; AND THOSE ALSO, WHO ARE NOT YET PREPARED TO SANCTION THE DOCTRINES AND MEASURES OF NON-RESISTANCE, ARE SPECIALLY INVITED TO COME, HEAR, AND PRESENT SUCH OBJECTIONS AND DIFFICULTIES AS MAY EXIST IN THEIR MINDS, IN A FRATERNAL, CANDID AND MUNIFICENT SPIRIT.

ADIN BALLOU, President.

WM. H. FISH, Sec.

## LECTURES BY THE EDITOR.

WILLIS LLOYD GARRISON WILL DELIVER A LECTURE ON SLAVERY IN FELTONVILLE, ON SATURDAY (TO-MORROW) EVENING, NOV. 3D, AT 7 O'CLOCK; ALSO TWO LECTURES AT BERLIN, ON SUNDAY.

## LUCY STONE.

AN AGENT OF THE MASSACHUSETTS ANTI-SLAVERY SOCIETY, WILL LECTURE AT CHICAGO, FRIDAY, NOVEMBER 2.

## PLYMOUTH.

WENDELL PHILLIPS WILL LECTURE IN PLYMOUTH, NEXT SUNDAY, NOV. 4.

## ANTI-SLAVERY MEETINGS.

HENRY BROWN AND CHARLES STEARNS WILL HOLD ANTI-SLAVERY MEETINGS AS FOLLOWS:

FELTONVILLE, Friday	evening, November 2.
BERLIN, Saturday	" "
DALTON, Sunday	" "
LAWRENCE, Monday	" "
LEOMINSTER, Tuesday	" "
FITCHBURG, Wednesday	" "
WESTMINSTER, Thursday	" "
ASHBURY, Friday	" "
GARDNER, Saturday	" "
SO. GARDNER, SUNDAY	" "

NOTICE.

JOHN PRIN



## APOSTROPHE TO COLUMBIA.

Columbia, thou land of the patriot's desire,  
Where genius may burn and ambition aspire,  
What darkens thy pathway to glory, or mars  
Thy fame, that it may not sacred to the stars?  
  
Like the sons of Aeneas, giant in size,  
Thou hast grown—what delays thy ascent to the skies?  
No shaft from Apollo arrests thy career;  
What fetters thy progress? What chills thee with fear?  
  
O, land of my love, there is gloom on thy brow;  
It deepens, it scowls, it grows dark on thee now!  
Like the storm-cloud that's charged with the thunders  
of wrath,  
It hovers around thee—it threatens thy path!

'Tis the plague-spot of guilt that bespeaks the deep sin  
Which is coiled like the folds of a serpent within,  
And but waits for the hour when its venomous fangs  
May pierce thy torn bosom with torturing pangs!

O, where is the spirit that kindled the fire,  
Of freedom, and burned in the hearts of thy sires?  
And where is the pledge they consigned to thy trust,  
When the yoke of the Briton was trampled in dust?

Alas for the laurel they twined on thy bough—  
The cypress were better belting thee now!

Thou hast broken thy faith—thou hast bartered thy truth—

Thou hast quenched the free spirit that lighted thy youth!

With the best Saxon blood was thy liberty bought—  
O, how do thy sons 'till the purchase at naught!  
For the curse of oppression thy bright honor stains,  
And where freedom once triumphed, lo! slavery's chains!

A whining is heard in thy streets, and—behold!  
The market where men in the shambles are sold!  
And shame to thy honor—how false to thy trust!  
There woman is bartered—the victim of lust!

The groans of the father, the wails of the child,  
And the shrieks of the slave-mother, frantic and wild,  
Go up with the voice of the rude auctioneer,  
As he sundered the ties held by nature most dear!

Not alone from the cane-field and rice-swamp arise,  
'Neath the lash of the driver, the slave-victim's cries;  
Like the last parting tones of the death-doomed they come,

On the shrubs that kiss the proud Capitol's dome!  
What a mockery this to the fame thou hast won,  
By the time-honored deeds which thy fathers have done!

And how dost thou spurn that most noble decree,  
Which declares that all men have a right to be free,  
While the dust of its authors is stirred in their graves  
By the clank of the fetter—the footstep of slaves!

The Hindoo abhors thee—the Moor bids thee shame!  
O! cast from thy borders this dark-burning shame—  
This blot on thy honor—this curse on thy fame—  
Ere it eats like a canker, consuming thy life,

Or pours out thy blood like the assassin's red knife!

Lo! the seeds of destruction, once sown by thy hand,  
Spring up to consume the rich bloom of the land!  
Repent, ere the hills with thy life-currents drip,  
And the cup of God's vengeance is pressed to thy lip!

When Freedom, triumphing, shall hail the blest hour,  
That dooms to destruction the slaveholder's power—  
When broken for aye is the fetter and rod,  
And repentance turns back the fierce vengeance of God,

Then no more shalt thou blush who by heathen art shamed,

But in deed and in truth shall thy name be proclaimed  
O'er the rock-girded shore and the foam-crested wave—

*Columbia, the home of the free and the brave!*

LOCK ALWAYS ON THE SUNNY SIDE.  
What little things may sweeten life,  
If we but view them rightly!

Our darkest moments oft are ripe  
With pleasures beaming brightly.

The mind that wraps itself in grief,  
And vents its woes in groaning,

Would never gain one hour's relief  
For ages passed in moaning.

Look always on the sunny side—

The sun is ever shining:

The shadow may be dark and wide,  
But 'tis no use repining.

Nay, though the sun seem vanished quite,  
We are not unenlightened;

The glittering stars show best at night,  
As though by darkness brightened.

Your path may be through deserts drear,  
But 'springs e'en there are flowing;

Keep up your spirits! never fear!

Heaven still is joy bestowing.

As bright a flower, that may be found  
Where all beside is dreary,

Seems to shed sweet fragrance round,

In comfort to the weary;

Just so, a joy the mourner sees  
E'en in our griefs invite her;

And what would otherwise annoy,  
Will help to make life brighter.

## THE MAGNETIC TELEGRAPH.

By H. G. LYONS, LL.D.

Along the smooth and slender wires,  
The sleepless heralds run,  
Fast as the clear and living rays  
Go streaming from the sun:

No peals or flashes heard or seen,  
Their wondrous flight betray,

And yet their words are plainly felt  
In cities far away.

Now summer's heat nor winter's chill  
Can check their rapid course;

They meet unmoved the fierce wind's rage—  
The rough wave's sweeping force:

In the long night of rain and wrath,  
As in the blaze of day,

They rush, with news of weal or woe—  
To thousands far away.

But faster still than tidings borne  
On that electric cord,

Rise the pure thoughts of him who loves  
The Christian's life and Lord—

Of him who, tangent in smiles and tears,  
With fervent lips to pray,

Maintains high converse here on earth,

With bright worlds far away.

As I though nor outward wish is breathed,  
Nor outward answer given,

The sighing of that humble heart

I known and felt in heaven;

Those long frail wings bend and break;

Those wretched heralds stray;

But Faith's least word shall reach the throne

Of God, though far away.

## Reformatory.

## THE SIN OF SILENCE.

1. It is written, that for every word that a man shall speak, he shall give account in the day of judgment.

2. And verily this is a true saying.

3. But it is also true that a man must give an account for the words which he ought to have spoken, but did not speak.

4. How fared it with Jonah, the son of Amittai, when he feared to say that which the Lord had put into his mouth concerning Nineveh?

5. And that servant who, having received a talent to use in his master's service, buried it in the earth, did he prosper?

6. And those who, lost peradventure the wicked one find them, keep their candle under a bushel—they are the light of the world?

7. Nay, verily.

8. When Nathan is called to say unto David, or Moses unto Pharaoh, or William unto Theobald, 'Thou art the man!' is it for them to say, 'Send, O Lord, by the hand of him whom wilt send, but I pray thee, have me excused'?

9. Shall the messenger spare to speak the word of the Lord, lest peradventure Pharaoh's anger wax hot, or David's shame be made known, or Theobald fail to make friends of the multitude of unrighteousness?

10. Nay, verily! That which is given him must he speak, whether men will hear, or whether they will forbear.

11. Yet doubtless Moses had many friends, exceeding prudent men, and wise, after the wisdom of this world, who said unto him, 'Why stretchest thou thyself into other men's matters? Give ear unto us, and refrain from this thing, lest hard befall thee.'

12. And Nathan likewise, peradventure men counselled him, saying, 'Go to, now, hold thy peace! Why gonest thou about to destroy the usefulness of the King? Is he not called the man after God's own heart? And doth he not fight manfully the battles of the Lord against the Philistines?'.

13. Even have evil counsellors, in the guise of friends, beset every true prophet, each in his time.

14. But, praised be God, each in his time hath replied, 'Get thee behind me, Satan! The word which the Lord hath given unto me, that will I speak.'

15. And by this sign shall men know the true prophet now, even as aforetime.

16. Reader, hast thou sinned the sin of silence?

17. Peradventure the word of the Lord hath come to thee, also, at such or such a time, saying, 'Speak!' 'Run!' 'Do this or that!' and thou hast not regarded it.

18. Peradventure thou hast thought that the word of the Lord cometh only as a voice spoken aloud from heaven, and hast not perceived it calling to thee in thine occupation, in the thoughts of thy heart, in the evil life of thy next neighbor, in the lukewarmness of thy minister, and in other such things—and thou hast disregarded it.

19. Verily, I say unto thee, that for these things, also, God shall bring thee into judgment. Nay! judgment hath already gone out against thee.

C. K. W.

## ANOTHER WRIGGLE.

We give below an extract from the New York Independent's account of the meeting of the American Union Missionary Society, which was noticed in our columns in the letter of Daniel Foster. It seems Mr. Lewis Tappan having, as we are charitably bound to suppose, forgotten all the previous stories he has told about the division of 1840, comes out this year with a new edition, revised and corrected. How inconvenient it is that hears should have longer memories than speakers! What a pity prints should not be as evanescent as a Tappan's memory! A man may tell a story so many different ways, that at last it little matters how he tells it. Great events from little causes spring, and had the above thought occurred some years ago to a certain person, how much labor of invention it would have saved him!

Mr. Tappan observed that Mr. J. S. Brooks, who had been appointed to Africa, was necessarily occupied in the removal of his effects to New York; but Mrs. Brooks was present, and would, if called on, express her views on the subject.

The President said it would be very agreeable to him, and he presumed to the Society, to hear Mrs. Brooks.

Rev. W. W. Patton said he could not refrain from expressing his dissent; there were certain rules of propriety which he thought better not to transgress. He had been called in the Anti-Slavery Society to withhold this very thing, in company with Mr. Tappan and others here present.

Mr. Tappan said the objection in the case of Abby Kelly and others, was, that these women, but because they acted as if they were not women.

Mr. Patton did not so understand that affair. It would be no advantage in the end to this Society.

Mr. Ray was very sorry there was objection, and hoped Mrs. Brooks would be heard.

Mr. Lovejoy moved that Mrs. Brooks be requested to make such statements as she thinks material.

Mr. Brewer thought it better not to press the motion as we had gone on so harmoniously thus far.

Mr. Tappan said this objection would probably not have been raised, had Mrs. Brooks been introduced as a Quaker lady, as it does not shock people's sense of propriety to hear a Quaker woman speak.

Mr. Whipple hoped the motion would be withdrawn. He should be very glad if Mrs. Brooks could look the members of this Association in the face and tell them the truth by which the Spirit and the Providence of God had led her and her husband to contribute their means to Africa, and resolve to go to their native charges in India, refused to send them, but for fear we should be disappointed in our purpose. He thought it had better be waived.

Mr. Lovejoy said he would not consent to withdraw the motion, because he thought it right. He had always been strenuous the other way, but under these circumstances he thought it a peculiar case, and he would not consent to shut her mouth.

Mr. Tappan thought it very undesirable to press a cause of discord. The motion was then withdrawn, and the resolution was adopted.

Fortunately, wherever the Democratic principle prevails, this organization for cruelty, and for the suppression of truth, does not last long. A generation, or at the most, two, gets rid of mob law, and sudden vengeance and lynch brutalities subside into law and order; and though you necessarily have the imperfections of the men composing the society mixed up in the institutions and in their administration, still, as the men grow, the brutalities diminish, and you have not an organized priestly corporation and an aristocracy, with the tendency of society working in their favor against society itself. Even when a small branch of that principle has been suffered to grow amongst the thickets of despotic arrangements, it has produced beneficial results for man, and that under circumstances where it could be least expected.

Macaulay, in his introductory chapter to the History of England, thus shows the influence of a Democratic principle in the Roman Catholic Church and priesthood—

What are the facts in the case? Mr. Lovejoy moved that Mrs. Brooks have the privilege of speaking at the meeting of the Society on the 26th ult. After some objections by Mr. Paton and others, you say, 'the vote was at length put on Mr. Lovejoy's motion, and was declared doubtful.' Mr. L. then withdrew his motion. It appears, then, that there was so large a number of the members of the Society present in favor of our sister's speaking, that it is 'doubtful' whether or not they were a majority. Might not a similar vote at another meeting be clearly determined in an affirmative? Let us sup-

pose, now, that the speaking of women in public assemblies is no violation of any divine precept, I ask you, if the belief of some members of the Society that it is so, and their corresponding action, is an adequate reason for your taking your present position? I put the question, in kindness, to your conscience, will this avail you in the final judgment? Your doctrine respecting the priesthood of the blessed God?

You are to be commanded, indeed, for objecting that a desire to please brother Patton should influence the decision of the case. Neither are we to place our objection to women speaking in public on the ground that they intrude their speeches upon us? But your charge is against all objects to women speaking in public assemblies. I presume you are not aware against whom your charge lies. The inspired apostle of the Lord Jesus wrote to the Christian church at Corinth—'Let your women keep silence in the (ecclesiastical) congregations; for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church (congregation). What! came the word of God out from you? or came it unto you only? If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant.' 1 Cor., xiv. 34-38. The same inspired teacher of Christian duties, writing to Timothy, who was appointed, by apostolic authority, to set things in order in the Christian churches, commands, by the same divine authority, 'Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.' For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived, was in the transgression.' 1 Tim. ii. 11-14. Was the apostle a 'barbarian'? Have you not impeached the wisdom of the Eternal Spirit, who inspired him to write the commandments of the Lord?

If my friend does not pertain to that class of persons who believe only those parts of the New Testament of Jesus Christ which accord with their own inclinations, these passages may aid him in determining more accurately to whom 'shame' belongs; whether to those who object to women doing that which the Spirit of Truth declares 'is a shame' for them to do, or to those who would heap 'shame' upon them for advocating obedience to the commandments of the Lord?

I have recently had it said to me on two or three occasions, when I have spoken to those who have intercourse with the United States as to the progress of abolition, 'O! it would do very well if it were not for the abolitionists. It would die out if they were not so violent; but they are so abusive that they injure their own cause.'

I suppose you are by this time hardened against any abuse you may receive as the leader of the anti-slavery cause. You are one of the best-abused men in the United States. Though you may be hardened, and therefore not suffer greatly, it is not the less incumbent upon your friends to express their obligations to you for steadily keeping in an uncompromising condition, and true towards all the abettors of this great national leprosy.

It is the case with the aristocracy of skin with us, that the reformers are lukewarm, the opponents become immediately cold and indifferent, and go on consolidating the institution. The leaders this enormous wrong, who stand in the front, always lack, and go not a step towards abolition unless forced.

Be assured of this, that whilst the leaders of the abolitionists are quiet, those who profit by existing evils will stand still. You and your friends must continue to cry aloud and spare not. Your business is not to pay compliments, but to declare truths. Men who are so lost to all principle as slaveholders are not to be won by honest words;—it is of no use to sugar the devil. Speak the unpolished truth of him. If you call a spade a spade, you don't abuse the spade; neither do you a thief by calling him one; and to one in your position it will anger backsliding, or great cause for suspecting him, when he begins to be *sly* in his language in respect to this great national leprosy.

If you are ever tempted to change your course, consider what twenty years of honest, plain speaking have done for the down-trodden. Sit down to a moral stock-taking, and then, if abuse or illness should ever weaken your confidence in the wisdom of your past course, ask yourself, 'Is it likely I could have accomplished this but by the force of truth faithfully and plainly spoken?' Your weapons should be those which you find make the enemy cry out the most; the louder they cry, the greater the chance for the success of truth. You want attention forced on their iniquities, on the slaves' wrongs, and if the owners cry out, they are doing your work. If you make them cry out how hardly they are used, they immediately challenge attention to the pros and cons of the subject—the very thing that you want, and that the truth requires.

It is the business of the public reformer to lead public